RIGHTEOUSNESS

Encouraged and Rewarded with an

Everlasting Remembrance.

IN A

SERMON

AT

The FUNERAL of the Right Worshipful Sir *Roger Bradshaigh* of *Haigh*, Knight and Baronet.

Who died at *Chester* on *Monday*, *March* 31, and was Buried at *Wigan*, *Friday Apr.* 4. 1684.

By *RICHARD WROE*, B. D.

Prov. 10. 7. *The Memory of the Just is blessed; but the Name of the Wicked shall rot.*

Eccles. 44. 7. *They have left a Name behind them, that their Praises might be reported.*

LONDON,

Printed for *Benj. Tooke* at the Ship in St. *Paul's Church-Yard*, 1684.

To the Right Worſhipful

Sir *ROGER BRADSHAIGH*

OF

HAIGH,

KNIGHT and BARONET.

SIR,

SInce this Sermon *was preached at your Requeſt, and is now made publick through your Importunity, it challenges a Right in your* Patronage, *and being you will needs have it ſo, that it muſt appear abroad, you are like to anſwer for the Imperfections of it.*

I hope you know me ſo well as to believe me when I aſſure you, that the Notice I had both of the Occaſion *and your* Deſires, *were equally unwelcome and ſurpriſing; and your ſelf and divers others*

well know, that the Circumſtances I was then in, both ſtraitned my Time, *and robbed me of that* Freedom *of* Mind *which was requiſite for ſuch an Undertaking.*

But ſince you were pleaſed to judge ſo favourably of the enſuing Diſcourſe upon hearing of it, as to deſire a Copy, *and upon Peruſal to think it fit for the* Preſs, *and urge the* Publication, *I have yielded to your Importunity, being loth you ſhould be denied any thing that is in my Power to grant, and take this Opportunity to tell the* World *how much I* honour *you, and value my ſelf upon your* Eſteem *and* Friendſhip.

And I muſt be ſo juſt as to acknowledge thoſe real Reſpects *and* frequent Obligations *which I have received ever ſince I was firſt known at* Haigh: *For which being able to make no other Requital, I offer you this ſmall Teſtimony of my* Gratitude,

titude, *as an Earneſt of further Payment when I have any thing better worth your Acceptance: And it will be abundant Satisfaction to my ſelf, if I may any way contribute to the Honour and Reputation of your* Family, *or the Memory of your* deceaſed Father.

I reckon my ſelf happy that I was ſo well acquainted with his Worth, *as to be able in ſome meaſure to do him* Right; *and that the* Character *I have drawn of him was ſo well approved by thoſe that heard it, and were able both to* judge *and* witneſs *the Truth of it. But I ſhall think my ſelf more happy, if by recommending* one ſo uſeful in his Generation, *of ſuch* approved Loyalty and Integrity, *I may not only publiſh his* Worth, *but provoke others to an Emulation of his* Fame, *by an Imitation of his* Pattern.

I know you *need no Arguments to encourage you to copy out his* Example, *who*

who already inherit the Excellencies which were ſo commendable and Praiſe-worthy in him, being Paternæ Virtutis, Hæres & Æmulus, *the Reſemblance of his Merit, no leſs than the Heir of his Fortunes, as if his* Religion *and* Loyalty *had deſcended on you, together with his* Name *and* Eſtate, *that all might ſurvive in* One, *and conſpire to make him as much* Immortal *as this State will allow.*

And long may the Entayl *remain on your* Family *in an un-interrupted* Line *and* Succeſſion, *that his Name may be perpetuated in his Poſterity; and as he left the World with Comfort and Satisfaction to ſee you matched into an* Honourable Family, *and with a* Vertuous Conſort, *whereby you are doubly bleſt with the Encreaſe of a conſiderable* Income, *and an hopeful Iſſue; ſo, if departed Souls be at all intereſted in our Affairs, or it be any*

Acceſ-

Acceſſion to the Felicity of the other State, to rejoyce at the Welfare of thoſe they leave behind them, he may glory in the Proſpect of a Laſting Progeny, *and ſurvive in their* Remembrance through many Generations.

And ſince we cannot recall him, whom God has been pleaſed to take from us, 'tis You *muſt retrieve that Loſs which we juſtly lament; who are fix'd in that* Orbe *in which he ſo regularly moved, and thence diſpenſed ſo kind an Influence to all the Neighborhood.*

Go on then (Sir) to tread in your Father's *Steps; be as true to the* Religion *you profeſs, as conſtant to the* Practice *of it, as Faithful and Loyal to your* King, *as ſerviceable to your* Countrey *as he was, and you have all along hitherto eminently approved your ſelf to be.*

And may you long and many Years live to enjoy the Bleſſings wherewith God hath enrich-

enriched you, that when you alſo muſt lie down in the Duſt, *your* Name *may be ecchoed out in the* Praiſes *of the People, and your* Fame *ſurvive in an* honourable and precious Remembrance.

So prays

Your Affectionate and

very humble Servant,

Richard Wroe.

PSAL. 112. 6.

The Righteous ſhall be in Everlaſting Remembrance.

AMong the ſeveral Encouragements to Vertue and good Living, there is none more perſwaſive to Noble and Generous Minds, than that by their good Deeds they ſhall perpetuate their Names, and make their Memories precious to after Ages. For this State being the Scene of Mutability, *One Generation ſtill paſſing away, and another coming*, That which is preſent makes the chiefeſt part of our Entertainment here; but the Impreſſion of things paſt and gone is ſoon worn out, and the Remembrance of Perſons that were before us, eaſily loſt and forgotten. Virtue alone ſurvives our Fate, and lives in the Memories of Poſterity; and thereby purchaſes that Immortality which our frail Condition in this lower World will not allow. Though our Perſons cannot be priviledged from the Arreſts of Death, but early or late we muſt ſtoop to his inevitable Stroak, yet the Names and Memories of good Men ſhall be regiſtred in the Records of never dying Fame. *The righteous ſhall be in everlaſting Remembrance.*

And indeed, miſerable were the State of Mortality, were there no hopes to ſurvive in the minds of thoſe that live after us: Did we at once ceaſe to be, and to be remembred, Death were a diſmal Silence: If when our Bodies are conſigned to the Grave, our Names alſo muſt be buried in eternal Oblivion, it would encreaſe the Horror of thoſe darkſome Caverns,

and Extend the Conqueſts of the *King of Terrors.* But the Hopes of being enrolled in the *Catalogue* of thoſe whoſe Names are Perfumed, and their Memories Precious: This gives a Comfortable Proſpect beyond Mortality, and refreſhes our drooping Spirits with the Chearful Aſſurance *of an Everlaſting Remembrance.*

And what greater Encouragement can we have to Virtue and Piety? Or what can be more neceſſary to alleviate the Miſeries of Mortality, and allay thoſe ſhivering Fears that ariſe from the Senſe of our own Frailty, or the Grief that attends the loſs of our neareſt Friends, and deareſt Comforts of this Life? For alaſs! We need no other Argument of our own tranſitory Vanity then the Experience of all that have gone before us, in the *Characters* of whoſe Duſt we may Read our own *Epitaphs.* We have frequent Inſtances of Humane Frailty, and oftentimes ſad ones too; Witneſs that which now lyes before us. *One,* who ought to be *had in Remembrance,* and will certainly be ſo among all that knew his Worth, who are no fewer at leaſt then they that knew his Perſon. *One,* whoſe loſs cannot eaſily be forgotten, being as generally lamented now he is dead, as he was univerſally beloved while he was alive. *One,* whoſe loſs is as extenſive as was his Influence, and may be Read in the ſorrowful and dejected looks of all here preſent. And were but Tears ſufficient to enſhrine his Memory, your *Orator* could more eaſily bear a part, than in the juſt Tribute of his deſerved Praiſe, which he can better conceive then expreſs; but is too much affected with the inward Senſe to be able to give a Deſcription of it. He had long ſince learnt, but never till now ſo intimately experienced, that

Curæ

Curæ leves loquuntur, ingentes stupent. That little Passions easily find vent and disburthen themselves, whilst great Occasions of Grief and Sorrow lye long smothered, and cannot without difficulty be expresst. And therefore I hope my Concern may *Apologize* for me in what I shall fall short, tho I shall endeavour to enbalm his Memory after the *Modern Invention*, without *Mangling, Cutting, or Wounding.* Now that we may hear him *tho dead, yet speaking to us*, and his *Example* may be (however Silent) yet prevailing *Oratory* with us, I shall first enforce the Arguments which these Words contain to *Virtue and Piety*, that we may learn to imitate the *Righteous* in his Life, that so we may share with him in his *Remembrance* after Death.

The Words I take to be plain and intelligible; and suppose that every one that is but meanly Conversant in Scripture knows, that *Righteousness* (especially in this Book of *Psalms*, and that of *Proverbs*) is taken sometimes in a general and complex Notion, as comprehensive of all Religion, sometimes in a particular and restrained Sense, for the Virtue of *Charity* and *Liberality.* I shall discourse of it chiefly in its general Acception.

The Words may be understood two ways; either,

First, *As an Argument to perswade to Noble and Virtuous Undertakings.*

Or Secondly, *As a Description of that lasting Glory and Renown which Men purchase by their Righteousness and Virtue.* Who would not tread the Paths of Righteousness, that considers that therein he is sure to meet with Honour and Glory? And he that keeps close to those Paths shall certainly be reward-

ed with Renown and Praiſe. So that conſider them with Reference to our ſelves, and they are a *Spurr* to Virtue: with Relation to others, and they are a *Trumpet* to their Fame. We'll firſt examine how cogent an Argument, and effectual inducement to *Righteouſneſs* it is to be had in *Remembrance*: And next ſee how the *Righteous* Perſon has deſerved it, and in what Senſe he ſhall *never be forgotten.*

I conſider the Words as an Argument to perſwade to Virtuous and Noble Undertakings, in as much as by the Practice of *Righteouſneſs* men certainly arrive at Eſteem and Honour. There is ſomething of *Ambition* twiſted in our very Natures, which grows up with us, and diffuſes it ſelf through the whole courſe of our Actions. *Ambition* I call it, tho perhaps it deſerves a better Name, being not the Vice ſomuch as the bent of our Nature; our Natural Inclination rather then a flaw in our Conſtitution, and does not debaſe, but rather perfect our Nature. Now this as it is moſt apparent in great Spirits, ſo does it then produce effects Worthy of it ſelf when it meets with a Gallant Temper and Generous diſpoſition of Mind. Yea, it often lurks where it is openly diſclaimed and diſavowed: We have Stories enough to Witneſs how many Sparks of *Ambition* have oft layn ſmothered and raked up under Sackcloath and Aſhes, and how much Pride is oft concealed under the vayle of comely, but affected Humility. Yea the greateſt decryers of Applauſe and Glory, have oft been its moſt eager Purſuers, and they that have writ *Tracts* againſt *Vain-Glory* have prefixt their Names to their Works, leſt the *World* ſhould either not take notice of them or forget to praiſe them, more or leſs it levens moſt Men, who fain would be what they think they ought

Bacon's Sermon Fid.
Montaign's Eſſays.

ought to be, and so imagine themselves greater then indeed they are. Men (*Narcissus* like) first, fall in love with themselves, and then the Pleasure they take in fancying their own Worth, enflames them with desire that others be acquainted with it. Thus a Secret *Ambition* Spirits Mens Designs, and to purchase a Name sets them on Work: To this the World owes its greatest Undertakings, and its *Worthyes* in all Ages have here cast the Anchor of their Hopes, tho they have sallyed out from distant Ports, and steer'd divers Courses, aud their desires have all centred in this one point, to have their Names inserted into the *Catalogue* of the Worlds Worthies, and be enrolled among the Sons of Fame. Thus many have attempted to climb up to the height of *Honour*, that they may be in view of all the World: Others have thirsted for *Power* and *Soveraignty*, that their Names may strike Terror into the Sons of Men: Some have Studyed to eternize their Names by *Wisdome*: Others by Acts of *Bounty* and *Beneficence*: Yea some have embraced *Death* that their Fame might Survive their *Lives*: And too many inferiour Souls make themselves Notorious by their *Vices*, and so their Names be recorded to *Posterity*, care not tho they be the Brands of *Shame* and *Infamy*.

But he has made the Happy Choice who is known to the World only by his *Virtues*, and is Famous for his *good Deeds*. For 'tis the great Prerogative of *Virtue* to be beholden to none but her self, and its Praises are as it self Immortal. ἃ δ' ἀρετὰ καὶ θανὼν λάμπει. Virtue survives Mortality, and lives in the Names and Memories of its *Deceased Patrons*, and gives the truest Title to an ἀπθάνασις. And herein lyes the Advantage that *Righteousness* gives above any other Pre-

Pretenders to *Fame* and *Glory*, that its Luſtre cannot be leſſened by any Tract of time, but rather encreaſes with continuance, and Shines more Bright and Glorious: Whereas other *Monuments* of Fame are worn out and eaten with the Ruſt of *Time*, or Withered with the Blaſts of *Envy*, and after a few years Conſume and Periſh. So the *Founders* of *Babel*, who ſaid, *let us make us a Name*, and thought
Gen. 11. 4. to eternize themſelves by building a *Tower* high as their own *Ambition*, had their Names buried in the Ruines of that Fruitleſs attempt; When as *Pious Abel* tho Sacrificed on his own *Altar* to his Brothers Malice, yet has his early Piety tranſmitted to *Poſterity*, and ſhall through all Ages be known by the *Epitket* of *Righteous Abel*. The Favours of Fortune, *Riches*, *Power*, or *Honour*, may ſecure a Mans Credit while he lives, but if he have no other Deſerts, his Fame will expire with him: Theſe might beget him Admirers who through Fear or Flattery would cry him up whilſt alive, who when dead would be ready firſt to trample on him. For tho *Vice* may at firſt Sight dazzle Mens Eyes, and *Glow-worm*-like caſt a glimmering in the Night, yet its Luſtre vaniſhes when Men diſcern what it is, and time diſcovers the Impoſture: Whereas *Virtue* if for ſome while it lye hid and obſcured, yet at laſt uſually it breaks out with the greater ſplendor, and makes Men condemn their own Blindneſs that did not ſooner diſcover its Worth and Excellency, and ſuch is its attractive *Comelineſs* that it eaſily captivates the beholders, and Men cannot but admire and commend it in others, tho they are ſenſible of the want of it in themſelves.

This

This made the Ancient *Worthys* of the World, who bettered the Age they lived in by their good Examples, be deifyed for it even by their *Contemporaries*, who tho greater in Power and Place, yet wanted *Virtue* to make them much greater then indeed they were. Thus *Nimrods* mighty Power tho it made him great and terrible, yet could never procure him Adoration, whilst others far inferior in Dominion and Sovereignty, yet excelling him in Goodness, were honoured for their *Virtue* whilst alive, and worshipped for it after they were dead. And if it happen that *Righteous* Persons live without any notice taken of them, and dye unregarded, yet the World has made them amends by setting an higher estimate upon their Worth, because they so long looked of it; and being they did not value them enough whilst living, they have oft deified them when dead. It was this gave Birth to most of the *Heathen Gods*, *viz.* The Esteem the World had for their Virtue and Goodness: For being they were the best of *Men* here, they thought it pitty they should be any less then *Gods* hereafter.

Thus Virtue never misses her reward, but finds it if not here, in a future State. And who would not run where the Prize is certain? Or who would refuse to Fight where the Victory assures a Crown? What more pleasing motive to Mans *Ambitious* temper, which makes him greedy of Applause and Renown, then to propose that to his Choice, in whose embraces he is sure to meet with his desired Content? What more forcible enducement to *Religion* and *Piety*, than to be assured that it will procure the most durable and untainted Reputation? Would the Men of *Honour* seriously weigh this, they would easily be con-

convinced, that the *Crown* of *Glory* is not to be attained but in the way of *Righteouſneſs*.

Secondly, And ſo I paſs on to conſider the Words as a Deſcription of that laſting Renown which Men purchaſe by their *Righteouſneſs* and *Virtue*; to ſhew how they *ſhall be in Remembrance*. The *Pſalmiſt* tells us (*Verſe* 9.) *His Righteouſneſs remaineth for ever, his Horn ſhall be exalted with Honour*. The latter referrs to this Life, the former to his future Happineſs: He ſhall be honoured by Men here, and rewarded by God hereafter.

Eccleſiaſticus 44.8,9.

Firſt, He ſhall be had in *Honour* here. The Son of *Syrach* tells us, *there be that have left a Name behind them, that their Praiſes might be reported: And there be which have no Memorial, who are periſhed as if they never had been, and are become as tho they had never been born, and their Children after them. But theſe were Men whoſe Righteouſneſs hath not been forgotten*, and he adds, *their Glory ſhall not be blotted out*. Glory not only belongs to the *Righteous*, but is peculiarly entail'd on their *Poſterity*. The Reaſon of this is that Obligation of *Gratitude* which Nature her ſelf lays upon Men: Praiſe and Eſteem is juſtly due to merit, and therefore Nature which Commands us to be juſt, obliges us to pay the Tribute of Eſteem and Praiſe where it is due. And never was there any Law made, nor need we any to bind us to this, *Supervacuum enim eſt in id quod imus impelli* (as *Seneca* rightly obſerved) we need not the force of Humane Laws where *Nature* has pre-engaged us. And all Men do it; even *Sinners love thoſe that love them* καὶ γὰρ οἱ ἁμαρτωλοὶ (ſo it was anciently Read) even the *Gentiles* do ſo.

Verſe 13.

Huic uni non poſuimus legem, tanquam ſatis Natura caviſſet. *Sen. de Ben. Lib.* 4. *C.* 17.

*Luke.*6.32. *Beza*, and *Luc. Brug.*

And

And this being the bent of our Nature, makes the Impressions of Gratitude proportionable to the Benefits we have received: In which is founded both our *Religion to God*, our *Honour* to our *Parents*, and our *Obedience* to our *Superiors*.

For since in God we *live, and move, and have our being*, we should be highly ungrateful if we did not acknowledge that we owe all that we have to him. But *what shall we render to the Lord for all his Benefits?* Our Goods extend not to him: The Divine Beatitude receives no Accession from any thing we can do, or bestow: Yet to adore him for his Bounty, and esteem his Kindness, and Worship him with Fear and Reverence, these are Dutyes which even *Gratitude* calls for to so great a Benefactor. And to our Natural Parents, what can we pay less for their tender Care of us in our helpless Infancy, than Respect and Honour, and a like careful Regard of them in their decrepit Age? And the same debt we owe to our Princes and Governours, under whose happy Influence we enjoy the Blessings of Peace and Safety, which justly Merit the Returnes of Obedience and Loyalty. Thus the Obligations of Gratitude are of large Extent: and thereon too is founded the Honourable *Remembrance* of Virtuous and Worthy Men, and a constant Tribute of Praise paid to their Memories by grateful Posterity. *Acts* 17. 28.

To this I add, that in this respect chiefly may that promise seem to be made good, wherein Godliness *hath the Promise of this Life*, Namely of that which is most valuable in this World: And what that is, let the Wise Man tell you, *A good Name is rather to be chosen than great Riches* (*Proverbs* 22. 1.) and (*Ecclesiastes* 7. 1.) *A good Name is better than precious* 1 *Tim.* 4. 8.

Oyntment. For the great Happineſs of this World conſiſting chiefly in *Idæa*, and being more imaginary than Real, he that hath a good Name becauſe he deſerves it, has all the Satisfaction that he can receive in himſelf, and that others can beſtow: And a Man cannot be more Happy than in a well acquired Reputation, and an Eſteem juſtly purchaſed by his Worth and Merit. And tho Virtue be many times the only Reward to it ſelf, yet God is oftentimes pleaſed to Crown Righteouſneſs with Glory here, for an Encouragement to others, and *the Praiſe of them that do well.*

But theſe are only Generals. I mention two or three *Particulars* wherein will be more evident, that there is no ſuch real Honour, or deſirable Glory, as accrews even here to Men from their Righteouſneſs and good Deeds. And that. 1. *In the deſign of God.* 2. *In the Opinion of Men.*

1. *In the Deſign of God*, Who hath contrived every thing for the Advantage and Encouragement of Virtue and real Goodneſs. God hath ſaid, *them*
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Pſ. 91. 15. *ver him, and bring him to Honour.* And *David* thus triumphed in his Abundant Senſe of the Divine Fa-
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nicorn: I shall be anointed with fresh Oyl, intimating the Honour and Dignity that he would conferr on him. Hence such Men are mentioned in Gods Word with Appellations of Honour: *Abraham* his Friend, *Moses* his Servant, *David* a man after his own Heart, *Nathanael* an *Israelite* indeed, in whom there is no Guile. And their Virtues are recorded as the lasting Trophies of their Glory and Renown: The Faith of the *Patriarchs*, the Meekness of *Moses*, the Patience of *Job*, the Uprightness of *Josiah*, the Constancy of *Daniel*, to the Honour of their Memories and the Praise of their Righteousness, which the *Son of Syrach* thus Summs up, *All these were honoured in their Generations, and were the Glory of their Times: They have left a Name behind them that their Praises might be reported.* *Ecclesiasticus* 44. 7.

The Holy Spirit of God which inspired the Authors of Sacred Writ, hath affixt Characters of Renown, and Remarks of Praise, to the Names of *Religious* and *good Men*: And Honourable are the Titles of the Righteous, equal even to Kings and Princes: For when in one Evangelist it is said, *Kings desired to see Christ's day*, it is said in another, *Righteous Men desired to see it*: For they are θεῶν παῖδες, the *Sons of God*, the Children of the most high, and God himself disdains not to be called their Father. And *Christ* the Son of God is become their Elder Brother, since he came into the World for the sake of Righteousness, and hath exalted Humane Nature to the highest pitch of Dignity, by uniting it to his own Divinity. And the *Holy Ghost* contributes no less to the Honour of the Righteous whom he condiscends to inhabit as his Temple: And greater Honour cannot be done to Mortal Nature than to lodg

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Pſ. 92. 10. vour, *Mine Horn ſhall be exalted like the Horn of an Unicorn:*

nicorn: I shall be anointed with fresh Oyl, intimating the Honour and Dignity that he would conferr on him. Hence such Men are mentioned in Gods Word with Appellations of Honour: *Abraham* his Friend, *Moses* his Servant, *David* a man after his own Heart, *Nathanael* an *Israelite* indeed, in whom there is no Guile. And their Virtues are recorded as the lasting Trophies of their Glory and Renown: The Faith of the *Patriarchs*, the Meekness of *Moses*, the Patience of *Job*, the Uprightness of *Josiah*, the Constancy of *Daniel*, to the Honour of their Memories and the Praise of their Righteousness, which the *Son of Syrach* thus Summs up, *All these were honoured in their Generations, and were the Glory of their Times: They have left a Name behind them that their Praises might be reported.* *Ecclesiasticus* 44. 7.

The Holy Spirit of God which inspired the Authors of Sacred Writ, hath affixt Characters of Renown, and Remarks of Praise, to the Names of *Religious* and *good Men*: And Honourable are the Titles of the Righteous, equal even to Kings and Princes: For when in one Evangelist it is said, *Kings desired to see Christ's day*, it is said in another, *Righteous Men desired to see it*: For they are θεῶν παῖδες, the *Sons of God*, the Children of the most high, and God himself disdains not to be called their Father. And *Christ* the Son of God is become their Elder Brother, since he came into the World for the sake of Righteousness, and hath exalted Humane Nature to the highest pitch of Dignity, by uniting it to his own Divinity. And the *Holy Ghost* contributes no less to the Honour of the Righteous whom he condiscends to inhabit as his Temple: And greater Honour cannot be done to Mortal Nature than to lodg

ſo Noble a Gueſt, to entertain God himſelf, and converſe with Divinity. And if Righteouſneſs be ſo honoured by the *Sacred Trinity*, we may conclude its Eſteem is great amongſt their Glorious Attendants, the winged Train of *Angels* and *Arch-Angels*: And ſo Scripture tells us of them, they rejoyce to Miniſter for the good of ſuch Men while they live, they receive the Souls of ſuch as dye in the Lord with Joy and Triumph, and tranſport them into the Regions of Reſt and Bliſs.

Secondly, *Righteouſnes is Honourable in the Opinions of Men.* I mean of all Sober and Rational Men, and the eſtimate of all others I reckon of ſmall value. I know the Devil has long ſought to obtrude upon the World what he taught *Macchiavel* to inſinuate that Religion and Righteouſneſs are low and mean Principles, unfit for Governours, and great Men; and has hoped to laugh them out of Countenance, and render them ridiculous by his Agents, Prophane and Atheiſtical Men. But *Wiſdome is juſtified of her Children*, and in ſpite of Hell and Sinners, Virtue has yet the *Vogue* of the World, and Vice (tho too oft in Faſhion) could never yet obtain an Univerſal Reputation and Eſteem. No, 'tis Vice alone that is ſordid and contemptible. τῶν κακῶν ἀδὲν τίμιον. *Plat.* All Wickedneſs is diſhonourable, and Sin the Diſgrace both of our Natures and Perſons. It brings diſgrace to Families, and wounds the Reputation of the Great Ones: It ſtains the Blood, and leaves a mark of Infamy on the Pedigree: It Expoſes Men to Scorn and Contempt, and makes their Names odious to Poſterity. Whereas Righteouſneſs enobles Men, and adds Degrees of Worth to Perſons of Honour,

nour, and Advances the Reputation of the great Ones of the World. Chiefly in three things,

First, *It makes their Persons valuable.* For 'tis Goodness only in Conjunction with Greatness that makes Men truly Honourable, and Power and Grandeur without Piety is but what the Apostle says of other Graces without Charity, *as sounding Brass, and a tinckling Cymbal.* The great Titles of the World are but empty Names without the Addition of Virtue, and they only have been truly great who have been exemplary therein. πᾶν ἀξίωμα ἀπ, ἀρετῆς ἐ'στι. It is Virtue alone that is deservedly Honourable, and hath always crowned its Followers with Esteem and Renown. Heathen *Rome* was not more Famous for the extent of its Dominions than for the Virtues of its Inhabitants: Which made Saint *Augustin* say of them, that tho *God* would not give them Heaven because they were Heathens, yet he gave them the Empire of the World, because they were Virtuous. So true is that of the *Wise Man* (advising to the Heavenly Wisdome of being Religious.) *Exalt her and she shall promote thee: She shall bring thee to Honour when thou dost embrace her: She shall give to thine Head an Ornament of Grace, a Crown of Glory shall she deliver to thee.* Pro. 4. 8, 9.

Secondly, *It makes their Memories precious.* 'Tis their Names that are delivered down to *Posterity* with Characters of Renown, who have been Good as well as Great, and they shall be had in Honour when the Sons of Fame shall sleep in the Dust of Oblivion, and their Names rot with their *Monuments.* 'Tis true the Memory of the wicked is sometimes also transmitted to after Ages, as it is said of *Eroſtratus*, that he fired the *Temple of Diana* only to get him a Name,

Name, tho it were never mentioned without that *brand* of Infamy. But we may ſay of all ſuch what our Saviour does of the giver of Offences, *It were better for that Man if he had never been born*: It were better to have our Names buried in Eternal Silence, than to have them (*like Jeroboams*) made the Note of Infamy, and the Monuments of our Shame. But a *good Name* is a ſweet Perfume, and Righteouſneſs makes Men Immortal, and Virtue outlaſts the Succeſſion of Ages. Let *Solomon's* words conclude this, *Pro.* 10. 7. *The Memory of the Juſt is Bleſſed, but the Name of the Wicked ſhall Rot*: And again, *as the Whirlwind paſſeth, ſo is the Wicked no more, but the Righteous is an Everlaſting Foundation.* *Verſe* 25.

Thirdly, *It makes their loſs great and Unvaluable.* Alaſs! the World is not ſenſible what Advantages *good Men* bring and ſecure to it: tho it be ſpared for the few Righteous Sake that are therein, tho its Bleſſings be derived chiefly from them, yet generally it is not known, or not regarded. But when we are deprived of them, then we become ſenſible of their loſs as we do of other good Things, *carendo magis quàm fruendo*, more by the want than the Edjoyment of them, and then begin to grow ſenſible how much we ſuffer by their abſence, when we have no Hopes ever to behold them preſent again. We dayly part with our *Friends* and *Acquaintance*, and however their Relations may be afflicted, the World in general ſeems little concerned, nor loſes much by it; but when the Righteous Periſheth, whoſe Example was ſo prevalent, whoſe Excellence was ſo admirable, whoſe Influence was ſo Beneficial, it ſpreads a Darkneſs over all the *Neighborhood*, and Clouds all Faces with the Blackneſs of *Sorrow and Sadneſs*.

When

When they are taken away who have left but few like behind them, then Men too late begin to be affected with their *Worth*, and recount their *Praises*, and pay their first Veneration in Mournful Obsequies, and attend them to their long home with such a passionate *Procession*, as we read of *David* and his Men to Mount *Olivet*, (2 *Sam.* 15. 30.) *and* David *went up by the ascent of Mount Olivet, and wept as he went up, and all the People that was with him went up, weeping as they went up.*

A Solemn Lamentation, and day of bitter Sorrow and Mourning that was: And would to God we had not this days *sad Occasion* to parallel that Prospect of Sorrow and Sadness; to see all the People Weeping, in a Sense of their loss, for the value of his Person, to the Honour of his Memory, for all these Conspire this day to swell the Channel of our Grief, and no wonder then to see it so freely burst out.

Which leads me to another Subject, of which much more may be said than I have hitherto discoursed of this, could my time allow it, or your patience bear it. *One*, who ought to be had in *Remembrance*, and I hope it will be as everlasting as this *Place* and its *Inhabitants*; I wish I knew how to contribute to its Duration by such a Character of his Worth as you expect, and I am sure he well deserved. I have this to Encourage me, that I can scarce mention any thing to his Praise, of which I have not as many *Witnesses*, as *Auditors*: but withal this discouragement, that I must conclude his Character as the *Queen of Sheba* did of *Solomon's Glory, half hath not been spoken.* 'Tis sometimes the *Orator's* infelicity that his Subject is too Copious; and now if ever *inopem me Copia fecit*, where so much is to be said, it

is

is not eaſy to know where to begin, yet more difficult to know where to make an end.

I will not therefore detain you with every thing that may be ſaid, and moſt of you know; nor trace his Character through all the Relations he ſtood in; as in his *Domeſtick* Capacity and Government, wherein was remarkable, the Chaſtneſs of his Conjugal love (*which was mutually anſwered, and reſembled the Shine of two Tapers, lighted but with one Flame*) the goodneſs of a Father's Care, and the Sweetneſs of a Maſter's Rule. But I am loth to touch on this, being too tender a Theme both for you to hear, and me to enlarge upon, and would ſerve only to ſwell that Channel of grief which the deſign of this diſcourſe is to aſſwage.

I will but mention his *Hoſpitality* and *good Houſekeeping:* Plenty and Wellcome were never wanting at his Table; and he was not like the Churle that loved to eat his Morſel alone: no man entertained both acquaintance and Strangers with greater Freedom and Affability.

I am loth to omit his kind and obliging *Temper*, which made him always Grateful and Acceptable, and that Generous Kindneſs and Chearfulneſs of Spirit which was always diſcernable in him toward his *Tenants*, *Dependants*, and *Followers*.

And what was Kindneſs towards all, was *Charity* to every one that ſtood in need of it, and he had not only a chearful Heart but a liberal Hand, which I never knew contracted or ſhut up, when any juſt Occaſion call'd him to ſtretch it out; but I have oft been a Witneſs of his forward Bounty, that he might provoke others by the Example of his own chearful Liberality: Nor did he diſperſe only what was ſuperfluous

superfluous to himself, but what was needful to others, he gave not only the *Crums that fell under his Table, but cast his bread upon the Waters*, the needy and necessitous, that (like that thin Element) creep on, cold, murmuring, and tremulous.

His personal *Qualifications* I cannot at large decipher; nor shall instance in any negative Virtues; that he was not Obnoxious to those Vices which are incident to persons of Place and plentiful Fortune: Not to Pride and Censoriousness: Not to Violence and Oppression: No, he might safely expostulate in *Samuels* words, whose Ox, or whose Ass have I taken? or whom have I defrauded? Or whom have I oppressed? or of whose hand have I received a Bribe to Blind mine eyes therewith? It is easy to acquit him from fraud, or Malice, from Injury and Injustice, from ignoble and dishonest Designs, from Reach and Circumvention. But, *privati & plebeii hominis est ut vitio careat.* It may be the Character of a mean and ordinary Person to be free from Vice, but for those that exceed others in place and quality, it is a shame not to outstrip them too in what is Excellent and Commendable. 1 *Sam.* 12. 3.

I will therefore insist on two things for which he is to be honoured, and I hope will be so in a long and precious remembrance among all good men, His *Religion* to God, and his unshaken *Loyalty* to his Prince: Which were equal and uniform through his wholelife.

1. His *Religion* was *true Protestant*: Not that of late falsely so called, but that which is *by Law established*, the Religion of the *Church of England*. In which he was happily educated and instructed in his greener years by the care and direction of the *right Honourable James Earl of Darby*; to whom he was entrusted by his faithful *Guardian John Fleetwood of Penwortham*,

Esq; to whose Religious designs, and the joynt endeavours of his Virtuous *Consort*, he owed the early Impressions of Piety, and in that *Family* first commenced *Protestant*, and was thence sent into the *Isle of Man*, where the Principles he had already imbibed, were soon cultivated and improved under the Umbrage of that *Religious*, *Loyal* and *Great Man:* as indeed his Example could not but have a prevailing Influence, who was so great a Patriot both of *Religion* and *Loyalty*, that he dyed for both. He being hereby seasonably retrieved from the Errors of *Popery* (in which the rest of his Relations were trained up) revived the Religion of his *Ancestors*, and restored new lustre to his *Family* by the choice of a better Profession. An happiness which he thankfully acknowledged, and frequently blessed God for, and always own'd a grateful *Veneration* for it, to the Memory of that *Excellent Person*, and a true value for his *Honourable Family*.

Nor did he onely take up his Religion upon trust, but understood the *Constitution* of it, and acquainted himself with its *Principles*, and studyed to defend it, and was zealous to maintain it, and true to it. So false was that slander (which had no other ground but Spite and Ignorance) that he was a *Church-Papist*, a Calumny as Black as their Malice that forged it, and believed only by them who knew him not. But so blind is some mens mistaken Zeal, as to brand every thing to be of the *Romish fashion*, that is not shap't after the *Geneva-Cut:* and so spitefull is some mens Envy, that they leave no Engin unplay'd to batter a mans reputation: and they well knew that nothing would sooner blast his Credit amongst *Vulgar* and *unthinking* men. But (God be thanked) the Calumny is long

long since blown off, and the aspersion so clean wiped out, that there remains nothing of it, unless shame in them that were ever so much imposed on as to believe or report it. Would to God we had as much evidence of the sincerity of all mens Profession, as we had of his; manifest in all those respects by which a man can approve himself a *faithful Member*, and dutifull Son of the *Church of England:* viz. his Constant resort to Gods *House* and *Ordinances*; his affection to the *Prayers* of the Church, and devour joyning in them and Solemn of use them bothin the *Church*, and his own *Family*: his frequenting the Holy Sacrament, not only in publick, but also his desires of it in private when debarr'd the Priviledg of going up to the *House of the Lord:* and now more especially at his latter end, when in view and prospect of death, he resolved to meet it with the refreshing Comfort of the *Bread of Life*. An undeniable Argument, not only of the Sincerity of his Profession, but of the Power and Influence of his Religion, which was not only even and uniform through his Life, but enabled him to conclude it with a pious deportment at his death. Of which I have the following account from a reverend Person that ministred to his dying comfort.

"On *Easter-day* in the Morning he earnestly desired "to receive the blessed Sacrament, and whilst the Ele- "ments were preparing I suggested several things pro- "per to his Condition, and askt him several Questi- "ons as to the state of his Soul, of which he gave me "a very satisfactory account, that he had been sensi- "ble of his declining Condition a great while, and "hoped that he had made his peace with God: that "he was heartily sorry, and truly penitent for all his "Sins, and put his whole trust in Gods mercy: that "he freely and heartily forgave all men, and as hear- "tily desired forgiveness at their hands: and desiring

" *abſolution* received it with great humility and com-
" fort, During the Prayers and Celebration of the Sa-
" crament, I obſerved him to expreſs great Zeal and
" Devotion, by his ſtedfaſt looks, and fixing his eyes
" upon me, eſpecially at the time of receiving; and
" alſo by repeating the Prayers after me, which laſt
" he fayl'd not to do even within an hour before he
" dyed: for he continued Senſible to the very laſt,
" and God was pleaſed to take him to himſelf in a calm
" and gentle way without any Convulſions of Pain or
" Impatience. At my laſt waiting on him it was de-
" ſired he might be recommended to the Prayers of
" the Church, which were then beginning at the
" Choire, and it was obſervable that he dyed imme-
" diately after thoſe Prayers were offered up to God
" for him. A Comfortable end when the Soul ex-
pires in pious raptures, and ardent ejaculations, and aſcends up in the incenſe of devout Prayers to the place of reſt and repoſe.

2*dly*. But I muſt not forget his *Loyalty*, which next to his Religion was moſt dear to him, and moſt conſpicuous in him. And indeed where ſhould we hope to find true and ſteady *Loyalty*, but in a genuine Son of the *Church of England*? In him both commenced together, and he gave early proofs of his Loyalty in an Age wherein it was judged a Crime: when *Rebellion* look'd gay with ſucceſs, and *Sacrilege* had Providence to gild it over, yet even then he Judged not the Cauſe by its Succeſs, but the righteouſneſs of it, and durſt be honeſt in ſpite of bad times. And ſince God in his mercy *turn'd the Captivity of our Sion*, how firm and unſhaken his *Fidelity* and *Alleigance* have been, how loyal his endeavours in all the relations of his publick qualifications, or private Capacity, is too well

well known to need either a Description or Enlargement.

The *King* (who is a great Judg of Men, and was well acquainted with his Worth) entrusted him with those *Offices* which witnessed the Esteem he had both of his *Faithfulness* and *Ability*, and received so good an Account of the Discharge of his Trust in each respect, and such undeniable Assurances of his Affection both to His *Person* and *Government*, that he not only Honoured him with a peculiar respect, but was pleased to bestow those Marks of His *Royal Favour* on himself and Family, which testifyed the just Sence he had of his Deserts and Honesty.

His *Country* judged him a true *Patriot* no less then a *good Subject*, and therefore made choice of him for their *Representative in Parliament*, in which Station he served many Years with great Diligence and Faithfulness; and in the Recesses of that *Publick Employ*, was not less serviceable to his Countrey at *Home*, then Faithful to their Interest *Abroad*: For he was a Constant Attender on all Publick Business, and evermore Active and Industrious in the Service of His *King* and *Countrey*, which he always preferr'd before any Diversions of his own, or (what was most grateful to him,) the Chearful Entertainment of his Friend. Not like some *who live only to themselves*, but grudg the *Publick* any benefit of the Talents which God has put into their Hands; who contrive how to spend their *Time*, *Health*, *and Wealth* wholly to their own Ease and Satisfaction; who as if they were born to great Estates meerly to gratify themselves, not to do good withal, shuffle off all Offices of Trust and Service whereby Men of Estates and Interest may promote the good of the

Place

Place they live in. But *he* was ready to ſpend and be ſpent for the *Common good*, which he both rightly underſtood and truly valued, making all his Deſigns ſubſervient to the great end of Government, the peace and welfare both of *Church and State*, and directing all his Actions thereunto by the conſtant Meaſures of *Loyalty* and *Allegiance*. For he was none of thoſe who of late ſeemed to have unlearnt their *Allegiance*, and repented of their former *Loyalty*: Nor of them who when we were ready to be overwhelmed with the Torrent of Popular Madneſs, were willing *to ſwim with the Stream*: Nor of thoſe who would *Trim* the Boat, and ſo they could ſeem to keep it even, care not much which way they Sayle. But he was ſtill the ſame Man, and the ſame good Subject: One who made nothing worſe; but endeavoured to make every thing better: To ſay all in a word, *One Immovably Honeſt, unalterably Loyal:* For which he ſhall live in the Memories of all that knew him, and long be had in *Honour* and *Remembrance*.

Secondly, There is yet another part of the *Remembrance* behind, which is moſt properly *Everlaſting*, *viz. before God hereafter*. *His Righteouſneſs remaineth for ever* (*Verſe* 9) It ſhall come in Remembrance before God, when the Righteous ſhall receive a Reward, not of Merit indeed, but of Favour; who tho they cannot claim it of right, yet in Gods Eſteem do beſt deſerve it; tho they cannot challenge it as a Crown due from his Juſtice, yet they ſhall receive it from his Mercy.

And could we but raiſe our Souls in Contemplation high as their Happineſs, it would be a powerful Encouragement to an Imitation of their Virtue: For then we ſhould be in ſome Meaſure able to imagine how mean and deſpicable this Worlds Felicity muſt needs appear to Glorifyed Spirits, to whoſe compleat Happineſs all the Content and Satisfaction we meet with here bears no more Proportion, then this ſpot of Earth we tread on to the unbounded vaſtneſs of the wide-Stretch'd Heavens. For when they are once exalted into thoſe *Bliſsful Regions*, they ſhall out-ſhine others in Glory, as far as they out-ſtript them in Goodneſs here, and receive a recompenſe of reward proportionable to their Righteouſneſs and good Deeds; and when the Son of God has received them into thoſe manſions of Bliſs which he has prepared for Holy Souls in the Kingdom of his *Father*, then ſhall their Righteouſneſs break forth as the Morning Sun, and exceed the Stars in Luſtre and Beauty. The Heathens imagin'd that their deceaſed *Hero's* were transformed into Starrs, and having enlightned the lower World with their Beneficence and good Examples, did after Death aſcend *to Gild* the Heavens with new Light and Brightneſs: and were it true, yet it falls far ſhort of that ſplendor that ſhall encircle the *Inhabitants of the new* Jeruſalem, *for the Righteous* ſhall Shine forth as the Sun, in the Kingdome of their Father. Yea as Starrs diſappear at the approach of the Sun, ſo ſhall the Sun it ſelf vaniſh at the appearance of that reſplendent Glory, when the *Sun of Righteouſneſs* ſhall ſhine in his Meridian Luſtre, and fill his Kingdome with the Brightneſs of his preſence, then ſhall holy Souls rejoyce in his light, with fulneſs of joy, and tranſports of pleaſure, and

Mat. 13. 43.

and glory to behold their Saviour interceeding for the *Righteous*, and welcoming ſuch as come under that winning Character into Eternal Embraces, where they ſhall be bleſſed to endleſs ages, and happy in an *Everlaſting Remembrance.*

AN

AN

ELEGY

UPON

Sir *ROGER BRADSHAIGH,*

KNIGHT and BARONET.

April the *4th* 1684.

I.

WHat mean theſe Eccho'd Groans, and Panic Fears,
And Showers of Tears?
Why does a gloomy Fog, choak and deſtroy
Our *Eaſter* Joy?
Why one day Publick Mirth, and on the Morrow
As *Publick Sorrow?*
What's the *Surprize*, whence is this Mourning Bred?
Alas! *the Great*, *the Good Sir Roger*'s Dead.

II.

In Loyal veins if Loyal blood e're ran,
This was the man.

Did *Love*, and *Peace* 'mongſt Mortals ever reſt?
Here was the Breaſt.
Did *Juſtice* ever dwell with Humane State?
Here was its Soul, here was its Seat.
If *Heart*, and *Tongue* true *Uniſons* e're were:
Then it was here.
And hath the *Virgin-Church* a true-bred Son?
Then this was one.
Do's *Charity* once in an Age appear?
She took her *Lodgings* here.
And yet this *Loyal*, *Loving*, *Peaceful*, *juſt*,
Sincere, *Kind*, *Genuine* Son muſt yield to duſt.

III.

Tell not this News in *Cæſars* Court, leſt he
Should Mourn as much as We.
Be ſilent *Fame!* leſt he for one long day
Should not the Scepter ſway.
Should *Phœbus* one days ſpace deny to throw
His Beams, the World would chill, and Stupid grow.
And ſhould *Great Charles* but half that time diſpence,
No Act of *Juſtice*, no kind Influence:
This bleſſed *Eden*, and this fruitful Iſle,
Would thence become a Frozen, barren Soyl.
Peace then! let not the Meaneſt, Smalleſt Part,
Of this our Sorrow ſeize Kind *Charles*'s heart.

IV.

Tell not the *Loyal Party* this, leſt they,
(Looſing ſo Strong *A Fort*) ſhould Fear betray.
Conceal this Mournful Sence from *Juſt Mens* ſight,
Leſt feebl'd *Juſtice* take a Second flight.

Let

Let *Peaceful Souls* be *Strangers* to this Fate;
Leſt it *Alar'm*, and *ruffle* their calm State.
O tell it not to *Sions* Sons! leſt thy,
Amaz'd, forbear to thank, forget to Pray.
Where *Charity* now moves in a large Sphere,
Leſt it cloſe-up her hands; tell it not there.
This News deſpoils of Joy, this robs of Reſt,
The *Loyal*, *Loving*, *juſt* and *Hoſpitable Breaſt*.

V.

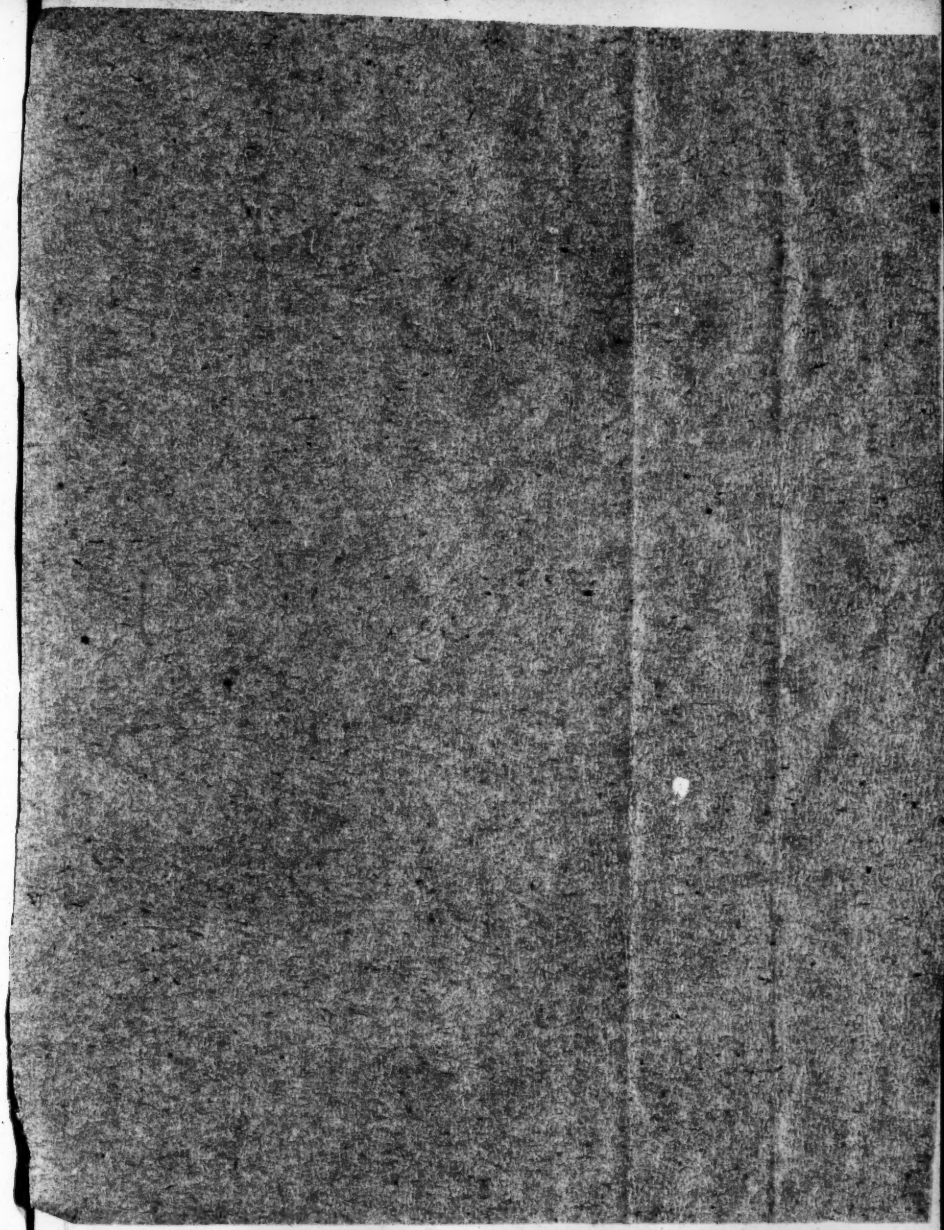
But 'tis too late; Fame cannot be withſtood,
(Fame ſwift to broach bad News, ſlow to bring good)
Then let this *Publick mouth* loudly Proclaim
The *Old-Mans Glories*, and the *Young-Mans Name*.
Tell it abroad! that tho *a Glorious* Star,
Is ſet, yet ſtill another does appear.
Tho the Old *Phœnix* from our Coaſt is flown,
Yet here's another Strong and ſprightly grown.
One, that inherits with Impartial Hand
His Fathers *Vertues*, with his Fathers *Land*.
May he do equal *Good* in equal *Space*,
As *Worthy Heir* of ſuch *a Worthy Race*.
And when Life's ſtock ſhall all exhauſted be,
Then may he ſcale the *Walls* of bleſt *Eternity*.

EPITAPHIUM.

Hìc jacet in Tumulo, Pacis, Patriæque *ſatelles*;
Qui coluit Caroli *fœdera*, *jura Dei*.
Cujus dicta *ſimul Clariſſima* facta *ferebant*,
Vultu Lætus *erat*, Liber *& ille Manu*.
Hunc dilexerunt omnes, *hunc* Cæſar *amavit*:

Hunc

Hunc exornavit Gloria, Forma, Lepos.
Vivat, & immenſum vigeat productus in Ævum;
Morbis, Morte vacet : *Sic petiere pii.*
Fata tamen vincunt ; illorum Nemo Catenam
Solvere, Conatus *frangere Nemo poteſt.*
Fallor, non jacet hìc *: Animus tranſivit ad Aſtra*
Lucida, & hìc tantùm Pulvis & Umbra *jacet.*

S. Shaw A. M.

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